

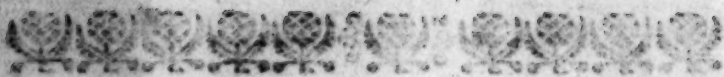
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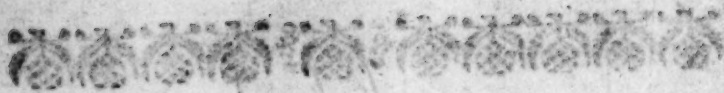


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A Brief

ACCOUNT

O F

Mr. *John Ginglicutt's*

TREATISE

Concerning the

Altercation or Scolding

O F T H E

A N C I E N T S.

By the AUTHOR.

L O N D O N:

Printed for J. ROBERTS in *Warwick-*
Lane. MDCCXXXI.

A Brief

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OF

Mr. John Gungl's

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Alteration or Scolding

OF THE

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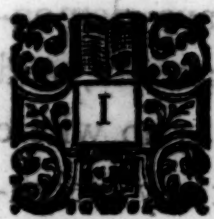
By the AUTHOR.

L O N D O N :

Printed for J. Roberts in Warwick-
Lane. MDCCLXXVI.



A B R I E F
ACCOUNT, &c.



WAS born near the *Monu-*
ment of that dreadful Fire
which consum'd this august
City, where my Mother,
Mrs. *Judith Ginglicutt*, being soon after
my Birth left a Widow, has continu'd
to sell some Fishes of the testacious
Kind, which exert their stimulating
Quality on the Constitutions of such
as eat them, and in the Discourse of
such as vend them. My Mother, by
an assiduous and honest Traffick in the
aforesaid Commodity, acquir'd where-
B with,

with, not only to maintain, but liberally to educate me, her only Child.

W H E N I became throughly acquainted with the *Greek* and *Roman* Authors, I thought it incumbent upon me to do something towards the Honour of the Place of my Nativity, and to vindicate the Rhetorick of this ancient *Forum* of our Metropolis, from the Aspersions of the Illiterate, by composing, *A Treatise of the Altercation of the Ancients*; wherein I have demonstrated that the Purity, Sincerity, and Simplicity of their Diction, is no where so well preserv'd as amongst my Neighbourhood.

T H E Word *Altercation*, which properly signifies *debating*, has likewise been translated *scolding*; therefore complying with modern Barbarity, I have taken it in the most extensive Sense.

I P R O P O S E publishing this my *Treatise* by Subscription; the Reasons which have induc'd me to do it at this time,
are,

are, *First*, To rectify a general mistake of the Moderns, who find fault with the acute Stile of the present political Disputations. *Secondly*, To administer Comfort unto such as think themselves abus'd on either Side, by shewing, that calling of Names is true *Greek* and *Roman* Eloquence, and bearing such Appellations is *Greek* and *Roman* Virtue. *Thirdly*, To dissipate the Fears of some well-meaning People, who think our Liberty in danger, which is impossible, as long as this truly ancient and polite Rhetorick subsists, which is both the Symptom and Cause of publick Liberty. *Fourthly*, To assist the promising Genius's which are daily rising in my native Country.

THE Mistake of People who censure the plain Appellations and Epithets which the political Antagonists on each Side bestow on their Adversaries, proceeds from two Causes; the first is the not sufficiently distinguishing between

priety and Truth of Speech : Propriety of Language is when an Author maketh use of the Expression which is most apposite to his own Idea, but doth not suppose the Idea to be either absolutely true or false : Thus he who thinks, and calls his Adversary a *Rogue*, certainly speaks properly, tho' perhaps not truly ; those Terms of Objurgation which so often offend the Moderns, are only short and significant Words to express a complex Idea. Thus tell a Modern, *Sir, you have often deceiv'd me*, it would only put him upon his own Vindication ; but if you call him a *Cheat*, you run the risque of a drubbing : and pray what should make so wide a Difference between a Circumlocution and a Noun-Substantive, which both express the same Thing ? The second Cause of this general Mistake, is Ignorance of the Languages and Manners of purest Antiquity, wherein this opprobrious Language (so much censur'd

now

now-a-days) was quite familiar, as I have show'd through the whole Body of my Work. In the first Chapter I have settled the Notion of the Term *Barbarous*, which was constantly apply'd to every thing that was not *Greek* or *Roman*, and ought still to retain the same Signification; in consequence of which, I have prov'd that the ceremonious, humble, low Manner of Speech and Address of the Moderns, their pompous Titles of Honour, Coats of Arms, and all the Jargon of Heraldry and Chivalry, are Gothick and Barbarous, introduc'd by the Fall of the Republicks of *Greece* and *Rome*. Did ever a Citizen of any of those Republicks, say to his Equal, or Superior, *Your devoted Slave?* On the contrary, the Dialect of those Republicks, where they call Things by their plain Names, is quite Polite, as the other is unclassical and barbarous. Polite and Civil, the first a *Greek*, the second a *Latin* Word, signify

signify what is customary in a well-order'd City, or Common-wealth ; and tho' the Ignorant may be forgiven, it is quite scandalous in Men of a liberal Education, to find fault with calling of Names in publick Papers and Harangues, and much more so, to make them the Subject of Quarels, which every Body knows is *Gothick*. In my *first Chapter*, I settle the original Right of this Sort of Altercation, which is most indefeisible and unlimited in the Female-Sex amongst all Ranks and Degrees, except between old and young Women ; the latter being suppos'd to want the Protection and benevolent Assistance of the former. *Secondly*, That there is no mutual Right of Altercation between different Sexes, except in the Matrimonial State. *Thirdly*, That the Right of Altercation subsists between Personages of equal Rank, Gods, Goddesses, Monarchs, Generals, and publick Orators ; likewise between Republican
Orators

Orators and Monarchs. *Fourthly*, Between the People of free Governments and their Magistrates ; but not between Monarchs and their individual Subjects. I have shown that Antiquity abounds with Examples of all those Kinds

Homer has given us a very pompous and decent Representation of the Altercation of the Divinities in a full Assembly : *Juno* tells *Jupiter*, that he was quite insufferable, surly and reserv'd as to her ; tho' that Hussy, *Venus*, would get it out of him. *Jupiter* as sharply rebukes her for her Curiosity, and at last threatens her with a little corporal Correction ; and which is most strange, poor *Vulcan* the Blacksmith, seems to be the only civil Person in the whole Assembly (according to the modern Notion of Civility) for he speaks to his Mother not to disturb good Company. Another time, when *Juno* was reproaching *Jupiter* for being hard-hearted to her, in not letting her get her Will of
the

the *Trojans*, he tells her politely, *I wish you had Priamus and all his Children raw in your Guts.* Neptune rails at his Brother *Jupiter* most bitterly ; Let him, quoth he, govern his own Bastards, and not meddle out of his Province. What a terrible Scuffle amongst those Deities, when *Jupiter* gave them Leave each to act according to his own Inclination in the *Trojan War* ? What scolding, kicking, tripping up of Heels ? *Minerva* calls *Mars* a Blockhead, &c. — *Apollo* calls *Neptune* a Fool, &c. — *Jupiter* all the while shaking his Sides with Laughter, well-judging that it was necessary to give the Divinities proper Opportunities to vent their Spleen at each other ; nor does it appear that there was ever any Offence taken at Words.

IN this Chapter, for the Benefit of the Ladies, I have made a Collection of Epithets in use amongst the Divinities, proper on parallel Occasions ; for sure no Person of Quality can think herself

herself abus'd in the Language of the
Goddeffes?

Homer, according to his usual Propriety of Manners and Sentiments, introduceth his Hero's talking in the same Dialect. *Achilles*, the first Word, calls *Agamemnon*, covetous, impudent, cunning Fox, *Volpone*, as you might say, (which I have observ'd, has always been a fatal Word for raising Sedition) *Dog-eyed*, *Deer-hearted*, *drunken Sot*. *Agamemnon* answers very sharply, *Be gone with your Myrmidons, I will take your Wenck from you in spight of your Teeth*. The Poet imagin'd no less than three scolding Bouts necessary to support this Episode, and makes *Jupiter* approve of the termagant Spirit of *Achilles* on all these Occasions. *Hector*, without any Offence, chides his Brother *Paris* (who by the way wanted not Courage) for being too handsome, well-dress'd, and a Favourite of the Ladies, &c. *Ulysses* rebukes *Agamemnon* most sharply for proposing a
C Retreat,

Retreat, and *Agamemnon* thanks him for it.

- *This* is laudable Right of Objurgation descended to the Heroes of latter Times, which they us'd with great Freedom in Terms, which for Time immemorial, have been in Fashion in the Place of my Nativity.

PHILIP, King of *Macedon*, asserted this Right of Scolding as a Conqueror, after the Battle of *Chéronœa*, indulged his Joy for the Victory by getting extremely drunk, dancing all Night in the Field of Battle, and going from Rank to Rank calling his Prisoners Names; *Demades*, one of them, with the same decent Freedom, told *Philip*, That he acted the Part of *Thersites*, rather than that of *Agamemnon*. *Philip* sensible that his Prisoner might still use his Tongue, which was not disarm'd, was highly delighted with the Smartness of the Repartee, and for the sake of this *bon mot* dismiss'd the Prisoners

soners without Ransom ; tho' by the way, there was not so much in it, for *Agamemnon* was both a great Scold and great Captain.

WHEN polite Learning reviv'd in this Part of the World, about the Time of *Charles* the Fifth and *Francis* the First, both those Monarchs asserted their Right of Altercation : The Lye was given, but tho' the Language was quite polite, the Challenge was *Gothick*. There has been an Instance of the same nature in our own Days, and I was quite agham'd to see Men of polite Literature censure the Proceeding.

I HAVE likewise collected many of the polite Compliments of republican Ambassadors and Orators to Monarchs: for example, That of *Demochares* the *Athenian* Ambassador; who, when King *Philip* ask'd him and his Collegues if there was any thing, in which he could serve them, smartly reply'd, Go

hang your self, that is the greatest Service you can do us: And indeed tho' it sounds uncouth to a modern Ear, it was the greatest Compliment he could make; for it was as much as to say, You must be the Terror of the *Athenians* as long as you live.

KING *Philip* honour'd *Demosthenes* with the Title of the Rampart of *Athens*, (an Appellation superior to any yet bestow'd upon our *Craftsman*) and yet *Demosthenes* was so far from being corrupted by his Compliment, that he continued to exercise the Rights of his Function with his usual Politeness and Frankness. The Epithets he bestows upon *Philip* are *Perfidious*, *Perjur'd*, *barbarous Usurper*; a *Cheat*; *Wickedness in the Abstract*; a *wretched Macedonian*, *born in a Corner of the World where one could not so much as purchase a good Slave*; that his Court (no doubt a very polite One) was compos'd of *Parasites*, *Prostitutes*,
Rob-

Robbers, Bardasbes, good-for-nothing Raf-
 kals, Athenian Exiles, Mountebanks,
 Pantomimes, (Harlequins) Ballad-makers
 that revel'd and danc'd after an ob-
 scene Manner; that Philip himself was
 what we call a Sodomite; that his Son
 Alexander was an Idiot, &c. As for
 the *Jus Altercationis*, the mutual Right
 of Scolding amongst publick Orators,
Demosthenes was so far from giving it
 up, or complaining of it, that he on-
 ly reprimands the Orators on the other
 Side, for making their exordiums of
 calling Names too long, and not com-
 ing sooner to their Motion. He di-
 stinguisheth judiciously between Ac-
 cusation and Invective; the First be-
 ing the Allegation of a Crime punish-
 able by Law; the Last, some loose
 Reflections which People, in the Heat
 of Discourse, thought incumbent up-
 on them to make upon their Anta-
 gonists. *Eschines* calls Heaven and Earth
 to witness, that none of the Rogues
 and

and *Wizards* of former Times ever come up to the Villany of *Demosthenes*, he reproaches him for taking a Box on the Ear and compounding it for thirty Marks; that he was a Coward, and run away at the Battle of *Chéronæa*; he calls him *wild Beast*, *Iron-head*, and tells him, That his Grandfather was a banish'd Felon, his Mother a barbarous *Scythian*, and himself a pitiful Attorney that took Money on both Sides; a Hangman that had murder'd his Landlord, &c. *Demosthenes* returns his Compliments with Cheat, Disgrace of Human Nature, a poor Scrivener's Clerk, Pettifogger, Saffpool of Vice, how should you have any Learning? was not your Father *Elpias's* Slave, and your Mother a common Strumpet, 'till she had the Happiness to be kept by a Hautboy, and was afterwards known by the Name of the Old Witch? You pitiful Slave of a poor Schoolmaster, where all your Employment

ployment was sweeping the School, because you are us'd to drubbing your self; poor wretched Stripling, you call me Coward, forsooth, because I am not injur'd to such Dangers: if it was not for fear of offending against good Manners (for which I am noted) I would use you as you deserve, you impudent Wretch. By good Manners here, is meant Sincerity, in opposition to what we call Compliments, which would have been deem'd an Abuse.

THE Orators exercis'd the same Jurisdiction over their Audience. Demosthenes twits the Athenians often, with the Simplicity of the Manners of their Ancestors; calls them a Parcel of lazy Drones, Framers of Votes and Resolutions, Newsmongers, Timeservers, Spendthrifts, Ragamuffians, who would do any thing for Money to spend in their Diversions. There is nothing gives a stronger Idea of the Politeness of the ancient Altercation compar'd with

with the modern Forms of Civility, than French Translations; That of a very learned Person skill'd in both Languages runs thus, *Messieurs* (Gentlemen) *you are a Pack of Scoundrels.*

WHAT relates to our present Circumstances are Speeches against Incendiaries, and against Ministers, of both which I have made a choice Collection out of that *Roman* Orator *Tully*. I hope the Incendiaries will not disdain the polite Treatment of *Cataline and Company*, of being the Dregs, the Jakes, the Sink, the common Sewer of the Republick. Nor the other Side that of *Verres*, *L. Piso*, or *Anthony*, Men of the highest Dignity. I take *Verres* (the Subject of a whole Volume of Orations) to have been much such a Man as a Governour of one of our Plantations or Factories, who one may say, did not go over to learn the Language; a lover of fine Painting, Statues, &c. what one would now-a-days call

call a fine Gentleman, very Avaricious because Expensive. Tully, who certainly knew the Rules of Decorum better than any Man of his Time, apostrophizeth this fine Gentleman in the usual Terms of Art, *wicked Fellow, Thief, Robber, Prevaricator, Traitor, Whoremaster, impudent, mad, audacious Fellow, Monster, Prodigy of Wickedness.* When he allows a *Neutrality*, in not attacking him on some of his Vices, it is only to save the Honour and Reputation of Families whose Wives and Daughters he had debauch'd, and the Amours of his Youth, because of their turpitude: He tells him, *That the Villanies of all the condemn'd Criminals of the World, could not equal the smallest Part of his Guilt.* He goes on with a Description of his Youth spent, in Rioting, Whoring, and Drinking. What a Work doth he make with the Spiriting-away a Fidler? There is not a Town in which *he had not a Whore,*

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a Pi-

a Picture, or a Statue. A great Part of some of the Orations seem to be a Particular of his Estate and Household-Goods. There is hardly a Vessel, Candlestick, Picture, Lamp, Statue, Carpet, &c. a Bribe receiv'd, or a Present given, but is mention'd by our Orator. *Why so many Pots of Honey? Why so many Beds, had you as many Whores?*

THEN he falls upon his Person and calls his Audience to observe the Impudence of his Looks; tells you how he became the Favourite of all the Porters, Footmen, and Chambermaids: not contented with his Censure of the Gentleman himself, he falls upon his Friends, Acquaintance, and Company, particularly a poor Fellow, one *Corbo* that was dead, whom he calls all to naught: Then he tells the Judges, that they had now an opportunity to clear themselves with the People, from the Infamy with

with which their whole Order was charg'd, and yet he was not call'd to the Bar, being before Men of Taste and Judgment, who understood the sacred inviolable Right of Liberty of Speech. What a polite, noble, plain, bluntness, reigns through all those Oration's? who could take it ill to be corrected in such well-chosen Epithets, and well-turn'd Periods?

HIS Oration on *L. Piso*, I think, far exceeds those upon *Verres*; in those genuine Flowers of ancient Rhetorick., It is much to be regreted that some of the first Sentences are wanting; however it begins bluntly enough. *Beast, don't you see how the Audience is offended at your impudent Countenance?*

Then goes on with a Description of his Complexion, Beard, rotten Teeth, brazen Face, Stupidity, Impediment of Speech. The Orator, after having done himself Justice, and expatiated upon his own extraordinary Merits, tells him,

That instead of Consul, he was the *Tomb*,
the *Funeral-Pile* of the *Common-wealth*.
Thou Hangman, thou Temple-Robber,
thou Clod of Earth ; from what Brothel
did thou come up in Patins (Soleatus)
muff'd up, with thy Breath smelling of
the Stews ? It seems the great Subject
of Quarrel was, *L. Piso* having order'd
the Senate to leave off their mourning
for *Tully*, when he was in Distress ;
He tells him, you answer'd *Forsooth,*
with one Eye-brow turn'd up to your
Forehead, and the other depress'd to your
Chin ; that you did not love Cruelty ;
You did not love Cruelty, you Kennel-
raker, you Gibbet-carrier ; you a Con-
sul, issuing out of a dark Cellar with
a Dancing-Wench ; you forbid the Peo-
ple to mourn for me ; could one have
any Assistance from thee, thou Beast,
Lump of rotten Flesh, Block, Trunk,
Madman, Fool ? When thy Colleague's
House rung with Riot, and Noise, and
Dancing, thou wast weltering (like one
of

*of the Lapithæ) in thy own Spew ; so
 that no Body could tell whether thou
 drank, vomited, or shit most. If I re-
 member right, our Orator, in one of
 his Philippicks, describes much such an-
 other Evacuation of Anthony in the
 Forum, tells him how he vomited,
 where it was a Shame for a Magister
 Equitum, Captain-General of the Horse,
 to belch. It is much to be regretted,
 that our Language is neither strong
 nor copious enough, to do Justice to
 this excellent Oratory in a Translation.
 I can appeal to all the Matrons in my
 Neighbourhood, if such Compellations
 as I have mention'd, are not far be-
 yond our little sneaking Expression,
The unfortunate Gentleman at the Bar.
 At the same Time, I need not be at
 much Pains to convince my Readers,
 that those who declaim'd in this Stile,
 understood the Rules of Decorum and
 true Oratory ; and those who suffer'd
 these Objurgations, did not want Cou-
 rage,*

rage, nor were ignorant of the Rules of Honour.

Anthony in murdering *Tully*, was censur'd by the *Romans*, rather for being captious, than revengeful; for not understanding common Modes of Behaviour amongst Gentlemen, more than for want of Generosity.

I OWN, That there is no reconciling most of This Sort of Altercation, nor the Anger from which it proceeds, with the Christian Morals; yet many Presbyters, Bishops, Popes, and some recorded as Saints, have naturally fallen into it. But a Collection of their Epithets and Compellations would be too Voluminous; and as they are rather in the sacred, than political Stile, as *Little Devil*, *Imp of Satan*, *Cur'd Heretick*, &c. abounding with Anathema's, Curses, and Execrations, they are not so apposite to my Design.

figh. I shall only take the Liberty to observe, That if Gentlemen will not lay aside this captious, quarrellsome Temper, there will be an absolute Necessity of putting the Monopoly of political Altercation in the Hands of such of the Clergy whose Persons are Sacred, and who are not ty'd down to the ridiculous, corrupt Maxims of *Laicks* in *Gothick Governments*. And any Attempts of this Kind are so far from being blame-worthy, that they ought to be highly applauded, as decent, convenient, and charitable.

My next Chapter is spent upon the Usefulness and Necessity of such Altercations in all Governments. First, as it allows the People the Means of working off their Passions in a Way, which is least detrimental to the Common-wealth: The *Romans*, from their intimate Knowledge of human Nature, were so sensible of this, that they

they allow'd even their Slaves their annual Season of Scolding: It is now by Custom grown to be Sabbatical in *Britain*; but if the Legislature should think it more proper to confine it to the Month of *December* and the *Christmas* Holy-days, according to the Custom of ancient *Rome*, no body could find fault; provided there be care taken of due Evacuations of the political Bile, in proper Seasons.

THE same prudential Considerations induc'd the *Romans* to allow the Soldiers to sing abusive Ballads upon their General in the Procession of his Triumph, which no doubt prevented many a Mutiny. How much did the Soldiers endear themselves unto *Cæsar* by celebrating his filthy Amours on that Occasion?

THERE is some Footsteps of this polite Custom continue still in our Fleet;

Fleet; for the Seamen have a Privilege of Railing and Joking on their Officers at the Careening of a Ship, an Objurgation truly Classfical in a double Sense.

As to Ministers, 'tis only a small Tax on their Power and Riches; a Sort of *Memento Mori*; a Warning like the Barking of a Dog before he bites. It was the Saying of a great Man, *That there were but few Ministers who had not done something for which they deserv'd to be hang'd*; and I believe, there are hardly any that do not deserve some classfical Objurgation.

THIS Altercation contributes exceedingly to the Vigour of the Administration; like the Je-ho to loitering Horses, that lug along the Wheels of the Government.



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'Tis

"Tis of no less Benefit to such as Censure, then to those that Govern, in preserving their Purity of Manners, because (according to *Tully* himself) the Title of an Accuser to his Right of Altercation; is founded upon his own Innocence of those Crimes which he lays to the Charge of his Adversaries.

The Price of the Book in Sheets is *Ten Shillings*, one Half to be paid down; only the Polemical Writers on each Side, shall have one Copy *Gratis*; and my Cousin *Ginglicutt* shall have two.

RECEIPTS will be deliver'd at Mr. *Franklin's*, Mr. *Robert's*, Mr. *Warner's*, Mr. *Peele's*, and at most of the Book and Pamphlet-Sellers in *London* and *Westminster*,



